

PART III

THE ADVENT REVIEW

Extra, September, 1850

THE ADVENT REVIEW.

EXTRA.

AN APPEAL TO THE LAODICEAN CHURCH.

That there is to be a call to the Laodicean Church, and that the time for that call to be made is at hand, is evident. But who constitute the Laodicean Church? An array of argument on this point seems unnecessary. All Advent believers know perfectly well that the Philadelphia Church, the Church of Brotherly Love, was made up of those who came out of the Sardis, or nominal Church in 1844, under the cry "Babylon is fallen, is fallen." They know, also, that the Laodicean Church is the next in order, and is the seventh and last stage of the Church, as brought to view in Rev. chapters ii, and iii. This church is made up of such as have become "luke-warm," and have left the Philadelphia Church, of brotherly love, and are saying "I am rich and increased in goods, and have need of nothing;" and know not that they are "wretched and miserable, and poor and blind, and naked."

Oh! that you but knew and felt this to be your true condition, and had an "ear to hear what the Spirit saith unto the churches." Then could I hope that you would set about buying "gold tried in the fire, (present truth) that you might be rich, and white raiment, (righteousness of saints,) that you might be clothed, and that the shame of your nakedness may not appear, and anoint your eyes with eye-salve, that you may see." The "Amen, the faithful and true Witness," is now saying to you—"As many as I love I rebuke and chasten: BE ZEALOUS THEREFORE AND REPENT." Oh! that you but knew the things that now "belong unto your peace," in this time of your visitation. But unless you speedily awake to this subject, and buy gold, white raiment and eye-salve, it will be eternally too late, and it will be said of you, "but now they are hid from thine eyes."

Your saying "I am rich and increased in goods, and have need of nothing," does not at all refer to worldly riches or goods. This is clear from the context, viz: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," &c. God counsels no one to buy of him worldly riches; but your riches and increase of goods, referred to in the text, has direct reference to your boasted increase in the knowledge of the truth of the bible. Having learned so much bible truth in your Advent experience, and being so far in advance of the nominal churches of the present day, you have become exalted and your soul has become "lifted up," and "is not upright in" you. If you were not destitute of this tried gold, white raiment and eye-salve, the "true Witness" would not counsel you to buy it of him. Let me repeat His testimony again—"thou art wretched, and miserable, and poor, and blind, and naked," and "knowest" it "not."—Awful delusion!—Your poverty, nakedness and blindness consists in your being destitute of the present saving truth.—

Here I will give extracts from an article written by JOSEPH MARSH, VOICE OF TRUTH, for August 13, 1845:

"LAODICEAN CHURCH.

"To what period of the church does John's letter to the Laodicean church apply? Evidently to the last. This appears clear from the address in v. 14. "Saith the Amen."

V. 15. "I know thy works, that thou art neither cold nor hot."—Like the Israelites in the days of Elijah, (1st Kings xviii; 21.)—"Halting between two opinions;" undecided whether to serve God or Baal, so the Laodiceans are neither cold nor hot in their work. The two cases are similar; timidity, doubt, lack of faith, confidence and decision, characterize both. Well, what body of professed Christians, in our day, answers this character? Not the nominal church or churches, for they are grounded and settled in their faith, cannot be moved from their position, and acknowledge themselves "dead twice dead." This surely, is far from being neither cold nor hot. No body of religionists answer this description as well as many of the believers in the second coming of Christ. And since the "tenth day," but few, if any of this faith, but that have at times, in a greater or a less degree, borne this character. Certainly many do now. They are wavering on the great question of the immediate coming of the Lord. They have their fears that they are wrong; but the evidences of the near coming of the Lord are so overwhelming, that they dare not abandon the cause altogether. Thus they stand, between hope and fear, doubting and believing, undecided, halting between two opinions, or do not hold fast the profession of their faith *without wavering*; and their works, of course, correspond with their faith, they are neither cold nor hot, or their engagedness is lost.

"I would that thou wert cold or hot." Decided on a question of this magnitude. The evidences by which you may decide are abundant, clear and weighty. What more could reasonably have been done to convince an understanding mind that it is the true faith which you have professed, than what has already been done? You are without excuse for your doubts, fears and unbelief; God has been lavish in giving the most overwhelming evidences to ground and settle you in this faith, but still you distrust him, slacken your labors in his cause, and turn back, at times, in your heart, to a fallen church, or a perishing world. Many have already turned back, and we fear to their everlasting ruin.

God is long suffering towards his erring children, but still, he will not forever bear with their unbelief, back-slidings and luke-warmness; heaven and earth shall pass away, yet his word will never fail. And you who are neither cold nor hot, hear his warning to you; and when you hear, tremble before him, at your certain doom, unless you speedily repeat of your luke-warmness. "I will spue thee out of my mouth," is his unchangeable decree: Reject and cast you off forever. The Lord now knocks at your door—O, hear his voice and live, v. 20.

V. 17. "Because thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor and blind, and naked." Here are other striking traits of the Laodicean church presented. The goods which they supposed they possess, and made them rich, must be the same that are mentioned in the next verse, which the Lord counsels them to buy of him, that they may be rich, which, evidently, is the durable riches of his word; or which his word imparts to all who believe and obey it. He counsels no one to become rich only in faith, knowledge, grace, and every good work. The Laodiceans thought they were rich in these things; but were not.

Humiliating and painful as it is to say it, we believe we as a people, are the subjects of this prophecy. If we are not, most certainly we bear the description which the pen of inspiration has here given. There may, as in the other churches, be some few exceptions, but they are few. Look at which of the different divisions among us you please, and you find each talking, and some boasting of their spiritual riches, but when weighed in the scale of truth and righteousness, they are found greatly wanting. We desire to deal plainly with ourselves and with others; the case demands it; and the word of the Lord requires it at our hand.

"Let no one murmur at the chastenings of the Lord; they are designed for our good; "for whom the Lord loveth he chasteneth." Great have been our chastisements for a few months past—and we have been worthy—for as a people, we have departed from the *faith, confidence, hope, zeal and lovely spirit* of that gospel in which we at first stood.—Our Lord knew we would do it, and made provision for our backslidings in his instructions to the Laodicean church. Read his counsel in verse 18, and I hear what he says in verse 19. "As many as I love." Blessed be his name, he loves his honest yet deceived and erring children still.

"I rebuke and chasten" He has done it, and is doing it, as we all well know; for which we should love him more fervently, and for

which, as he commands us we should "be zealous, therefore, and repent." "Zealous" yes, burning hot in repenting of all our backslidings—there is no time to lose. The last offers of mercy are now tendered to you—you are the last church in the seven, and doubtless you are the last that will ever exist before the coming of the Lord. He stands at the door and will soon come and if not ready to meet him you will be lost. But if you are zealous in repenting—obey his counsel—buy of him gold, that you may be rich—white raiment, that you may be clothed—and eye-salve, that you may see, and overcome: then you may claim with confidence and joyful hope the following exceeding great and precious promise. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." v. 21.

Mr. Marsh, in giving the language of one portion of Advent believers, says—

"We are satisfied with our position; and as a general thing we have the truth—are much better off than the surrounding churches which have rejected the doctrine of the coming of Christ and his kingdom. In short, they suppose they are "increased in goods, and have need of nothing." And what renders their case alarming in the extreme, is, they cannot be made to see and feel their poverty. Or as the Word says, "knowest not that thou art wretched and miserable," as every one must be who wavers, or does not hold fast the profession of their faith; "and poor," not rich in faith, "and blind" * * * Much of the past has become darkness to them! "And naked;" faith, an important part of their armor, is lost, or is merely nominal. They are not strong in the faith, giving glory to God. That this is the condition of not a few among us cannot be denied."

Do you inquire "what is the present truth—the gold tried in the fire, the eye-salve," &c.? I answer, "the commandments of God, and the testimony of Jesus Christ." Said John, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

"Bind up the testimony, seal the law (the ten commandments) among my disciples." Isa. viii; 16. A part of the third angel's message is—"Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." The commandments here referred to, are those which were engraved in two tables of stone, "written with the finger of God." Nine of them are universally admitted to be binding on mankind. But the fourth, the Holy Sabbath commandment, is trodden under foot and must be restored, and this breach be made up before the third angel finishes his message and before it can be truly said, "here are they that keep the commandments of God." It is highly necessary that we also "remember," and confess "all the way" the Lord our God has led us in our Advent experience, which brings us to the keeping of his commandments under the voice of the third angel.

He has humbled us to prove us, to know what was in our heart, whether we would keep his commandments or no. And he has humbled us, that he might make us know that man doth not live by bread only, but by EVERY WORD that proceedeth out of the mouth of the Lord, doth man live. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways and to fear him. See Deut. viii. 2-6. But perhaps you are ready to say that this all belonged to the Jews and has nothing to do with us. We will look at this point directly, and try to show you your mistake; and that your position is without foundation in the word of God.

Then I repeat it, let us "remember ALL the way the Lord" our God "led" us, through the proclamation of the hour (or time) of his judgment, the fall of Babylon, and the midnight cry. These messages brought us to the shut door, and an open door, which brought the commandments of God to our view.

"And the temple of God [the most holy place within

the second vail] was opened in heaven, and there was seen in his temple the ark of his testament," or ten commandments.

But you say "do not believe the door is shut, for I believe there has been true conversions since 1844; we are now in the gleaming time after the great harvest has been reaped." To this I answer, after the harvest is reaped, then there must be a time for the threshing, and then the fanning, and the gathering the wheat into the garner. See Isa. xxi, 10; Matt. iii, 12.

But I, with you, want all the standing heads of WHEAT gleaned out of the field, and let them be threshed and winnowed and the wheat be gathered into the garner but remember that when the wheat and the tares were ripe, and the harvest reaped, it was then too late to convert ripe tares into wheat.

We may glean all the standing heads of wheat, and believe in the shut door too; but let us take good care that we leave the tares in the field, for they are of no value to us.

It is not my design here to enter into the proof of the shut door, but barely state what door is shut, and what door is opened.

The Lord told Moses to make him a Sanctuary, and to make all things according to the pattern showed to him in the Mount. And we learn from Paul that these were patterns of things in the heavens; the figures of the true, into which Christ has entered, and is a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.

In the typical Sanctuary were two apartments; the holy and the most holy places separated by the second vail. The first vail was the door of the tabernacle of the congregation, and the second vail was the door into the most holy place. When this second door was opened, the first thing that was seen was the ARK, which stood right at the entrance of the door; and in that ark were the two tables of stone, tables of the covenant, the ten commandments. And upon the ark was the mercy-seat, shadowed by the cherubims of glory. "Now when these things were thus ordained, the priests went always [daily] into the first tabernacle, accomplishing the service of God: But into the second went the high priest alone once every year, ["on the tenth of the seventh month,"] not without blood," &c. Again Paul says, these priests "served unto the example and shadow of heavenly things." Now let us follow the example and shadow a little farther.—The high priest on the tenth day of the seventh month was arrayed in the holy linen garments, the mitre and the holy crown upon his head, the onyx stones upon his shoulders; on them were graved the names of the children of Israel, and the breast plate of judgment, in which was the Urim and Thummim, and twelve precious stones in four rows, in which was graved the names of the children of Israel. See Ex. xxviii.

Thus all Israel that were within the reach of salvation were embraced in the twelve tribes, and were borne by the high priest into the most holy place, on the breast plate of judgment, when he went in to make atonement for the blotting out of their sins. See Heb. xii, 24; Acts iii, 19, and cleansing the Sanctuary from the sins of Israel, and removing them from it, putting them upon the head of the scape-goat. See Lev. xvi. They were to afflict their souls in the day of atonement, and "whatsoever soul it be that shall not be af-

flicted in that same day, he shall be cut off from among his people." See Lev. xxiii, 27-32. There was to be "no man in the tabernacle of the congregation," when the high priest entered the most holy place. See Lev. xvi, 17. The DOOR of the tabernacle of the congregation was shut on that day, and the DOOR into the most holy place WAS OPENED.

Now let us hear what Jesus, our high priest says to the Philadelphia Church. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that OPENETH and NO MAN SHUTTETH; and SHUTTETH, and NO MAN OPENETH: I know thy works: behold, I have set before thee an OPEN DOOR, and NO MAN CAN SHUT it." See Rev. iii, 7-13. Here we have a shut door and an open door to the Philadelphia Church. The shut door is the door of the tabernacle of the congregation, and no man can open it, or find admittance in through that door. The open door is the door into the most holy place, within the second vail, called in Rev. xi, 19, "the temple of God; and there was seen in his temple the ARK of his TESTAMENT," the ten commandments.

Let it be remembered that in the pattern, the most holy place within the second vail, was the only place where the ark of the ten commandments was kept, and could not be opened or entered only on the tenth day of the seventh month, on pain of death. So also, on the tenth day of the seventh month, 1844, at the termination of the 2,300 days, the time appointed to cleanse the Sanctuary, the most holy place of the Sanctuary, or true Temple in Heaven, was opened under the sounding of the seventh angel, and there was seen (by faith, by the little flock.) the ark of His testament," the ten commandments. See Rev. xi, 19. At that time we came to the "blood of sprinkling that speaketh better things than that of Abel." See Heb. xii, 24; and to the blotting out of the sins of the whole house of Israel. See Acts iii, 19-21.

Christ has not entered the holiest of all, of the heavenly Sanctuary, yearly, since the ascension, to blot out sins, and cleanse the Sanctuary, "for then must he often have suffered since the foundation of the world." "But now ONCE in the end of the world," [at the end of the 2,300 days,] hath he appeared [in the holiest of all] to PUT AWAY sin, by virtue of the sacrifice of himself, [on Calvary.] See Heb. ix, 22-28.—Jesus, our High Priest, PUTS "AWAY SIN" by blotting it out, and removing it from the Sanctuary, to the land of separation on the scape-goat. At the end of the 2,300 days, our high priest bore into the most holy, on the breast plate of judgment, all who were within the reach of salvation.

And among those that were borne in, I believe, were some that had not had the light on the second advent doctrine, and had not rejected it, but were living according to the best light they had. And I believe also, that there were others who had a sacred reverence for God and his word, and had his fear before their eyes, yet they made no profession of religion, or of conversion, but in the sight of God who sees not as man sees, they were much nearer a state of justification before God, than very many who made a great profession of religion. Again, children who had not arrived to years of accountability were borne in on the breast plate of judgment. These three classes

are the standing heads of wheat to be gleaned, and gathered in from the field. The Lord will see that the present truth is given to all these, and if they receive and obey the truth their sins will be blotted out and "put away." But if they reject the present truth, their names will be blotted out, and they will be cut off from the house of Israel forever. Many of the above named will be raised up to take the garments and the crowns of those who have backslidden and become luke-warm. Said Jesus, to the Philadelphia Church, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Again, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

Oh that you would be entreated to buy gold tried in the fire, and white raiment that the shame of your nakedness do not appear, and anoint your eyes with eye salve, that you may see; and be rebuked and chastened, and be zealous and repent, lest you be spued out of his mouth, and be disinherited, as those were who rebelled in the wilderness of Paran. Those were examples of the Laodicean Church. But Caleb and Joshua, who wholly followed the Lord, were the example of the Philadelphia Church, which follow the Lamb whithersoever he goeth. Read with care Num. xiv; 11, 12, 22-24, 37, 38.

God's purpose was to take them, at once, into the promised land, but for their rebellion they had to learn and know his breach of promise, (margin, altering of his purpose.) by being disinherited. So also now those who have not kept their garments, but lost them, and some one else has taken their crowns, instead of their sins being blotted out, their names will be blotted out of the book of life, and they will be cut off from the house of Israel forever. We are in the "wilderness of the people," see Eze. xx, 35-38, where all the rebels will be purged out.

Some suppose that if the door is shut, there can be no more repentance unto life, or forgiveness of sins.— This is certainly a mistake. All who were borne in on the breast plate of judgment, and have not sinned wilfully, may repent and find forgiveness. Jesus says to the Laodiceans, "as many as I love I rebuke and chasten, be zealous, therefore, and repent." Again, in the type, on the tenth day of the seventh month, the daily, the morning and evening sacrifice, and other offerings for the forgiveness of sins were kept up. See Num. xxix, 7-11.

But we will come again to the Sabbath truth; and we hope that you will lay aside all prejudice, and lose sight of the humble writer, and not reject the truth of God on account of the unworthiness of the feeble instrument, through which it may be brought before your mind. . . . And oh, may the Lord guide us into his truth, that we may see it in all its clearness and simplicity.

But, as I said before, when we urge the claims of the Sabbath, you are ready to give all that is written in the bible on this subject to the Jews; and say it was given to them as a peculiar people, under peculiar circumstances, and that the Sabbath was binding upon them; but not on us Gentiles. You call it the Jewish Sabbath, or Sabbath of the Jews. But the seventh day Sabbath is no where in the bible called the Jewish Sabbath. It is called the Sabbath of the Lord thy God. He calls it "MY HOLY DAY." Jesus says,

"The Sabbath was made for MAN." We are men; but it was made for us.

But the principle which leads you to take the position that those scriptures relating to the Sabbath, have nothing to do with us, or are not binding upon us, if carried out, would aim a deadly blow at the foundation, and unsettle and evade the force of all truth. In the days of the first advent, the scribes and pharisees could say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; but Jesus told them that they filled up the measure of their fathers, and that all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, whom ye slew between the porch and the altar. Verily I say unto you, all these things shall come upon this generation. This was fulfilled in the destruction of Jerusalem, A. D. 70. This was but a figure or an example of what will befall the professed church of these last days, called "Babylon." "And in her was found the blood of prophets and of saints and of all that were slain upon the earth." Again said Jesus, "Suppose ye that those Galileans were sinners above all the Galileans, because they suffered such things," &c? "or those eighteen upon whom the tower in Siloam fell, and slew them," &c. "I tell you nay, but except ye repent, ye shall all likewise perish." The principle by which you reject the Sabbath, contradicts the testimony of the prophets and of Jesus Christ, and his apostles.

Said the Son of God, "Think not that I am come to subvert the law, or the prophets; I am not come to subvert, but to ratify. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be in no esteem in the reign of heaven." (See Campbell's translation. James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. So speak ye, and so do, as they that shall be judged by the law of liberty." Said Paul—"As many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified." Again, "Whosoever [that is, ALL that] was written afore time, was written for our learning; that we, through patience, and comfort of the scriptures might have hope." Once more, "ALL scripture is given by inspiration of God, and is profitable," &c.

How can these testimonies be true, on the principle by which you reject the Sabbath truth?

FORMER THINGS OF OLD, DECLARING THE END.

"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any thing whereof it may be said: See, this is new? it hath been already of old time which was before us." Eccl. i, 9-10.

"That which hath been is now, and that which is to be hath already been, and God requireth that which is past." Chap iii, 15.

"Remember the former things of old, for I am God, and there is none else: I am God, and there is none like me: Declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. xlii, 9, 10. "See Deut. xxxii, 7, 8.

"Now all these things happened unto them for ensamples; (margin types) as they are written for OUR admonition, upon whom the ends of the world are come." Cor. x. 11.

Let us now examine some of the former things of ancient time, which declare the end, and compare them with the things now being done. While Israel was in Egyptian bondage, they were not permitted to keep the Holy Sabbath; but God set his hand to deliver them, and with a high hand, and an outstretched arm, brought he them out of it, and led them by a pillar of cloud by day, and by a pillar of fire by night. And when they had reached the wilderness by the Red Sea, which was before them, and the Egyptians behind them, the pillar of fire which was before them, and had led them on, removed from before them and went behind them, and shut down between them and the Egyptians. It was light to Israel, but dark to the Egyptians, so that they came not near each other all that night.

The above is an example of God's setting his hand again the second time to recover the remnant of his people, and by the proclamation of the hour of his judgment, the fall of Babylon and the midnight cry, he brought them out of spiritual Egypt, into the wilderness of the people, and when we passed the midnight cry, our pillar of light was behind us. It is indeed dark to our enemies, so that they come not near us; but it is light to us, while we remember all the way the Lord our God has led us. The proclamation of '43, the fall of Babylon, and the midnight cry, are sure way marks, and are our pillar of fire behind us, which sheds a brilliant light upon our pathway.—When Israel had crossed the Red Sea, and were free from Egyptian bondage, the Lord reminded them of his Holy Sabbath, and said, "How long refuse ye to keep my commandments, and my laws, for see that the Lord hath given you the Sabbath." So also now the first important truth brought to our minds after we came into the wilderness of the people, this side of '44, was the Sabbath truth. It has been ringing in our ears, "How long refuse ye to keep my commandments, and my laws." Israel coming to Mount Sinai, was an example of our coming to Mount Zion, the city of the living God. See Heb. xii, 18-22. And God speaking the ten commandments [which were the strength and glory of Israel; as they passed over Jordan, and had power over the nations of Canaan] from Sinai, whose voice then shook the earth, is a lively example of His roaring out of Zion, and uttering his voice from Jerusalem. Then he will "shake not the earth only, but also heaven," verse 26. At this time God's covenant keeping people, the remnant, have "power over the nations."

And while Moses was in the holy mount with God, receiving the ten commandments, engraven on the tables of stone by his finger, [an example of their afterwards being written in the hearts of God's people, by the Holy Spirit; see ii Cor. iii, 3; Heb. viii, 9, 10,] the people became impatient, by the delay of Moses, and said to Aaron, "Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. xxxii, 1. They made a golden calf, an image to a beast, and offered sacrifice to it.

This is a vivid example of the disappointment, and the impatience of advent believers after the midnight cry was given. They expected that Jesus, [the antitypical Moses] would then descend from heaven, but being disappointed, and impatient, many of them organized at the Albany conference, in 1845, and made

to themselves leaders to go before them. Thus doing, they have turned round, and are trying to build up what they once tore down, in exposing the corruptions of the churches, and church organization, during the cry, —Babylon is fallen.

Read the history of Israel, and the virtue of the ten commandments in the ark, in passing over Jordan, which signifies judgment. Let it be remembered, they came up out of Jordan on the tenth day of the first month, and the captain of the Lord's host appeared with a drawn sword in his hand. And the Lord said unto Joshua, "This day have I rolled away the reproach of Egypt from off you." With the ark of the ten commandments, they compassed the walls of Jerico seven days and seven times on the seventh day. Then there was a mighty shout, and the walls of Jerico fell down flat and they took the city. They went on taking city after city, and driving out the nations; but they could do nothing without the ark of God. Thus they took the typical land of Canaan.

All this was typical of the saints finally taking the kingdom under the whole heaven. This is among the former things of old, to be remembered as declaring the end from ancient times, the things that are not yet done. And as ancient Israel could have no power over the nations of typical Canaan without the ten commandments, so none but those who keep the commandments of God, and the faith of Jesus, will receive power over the nations, when the saints take the kingdom.

Again, the unbelief of the Jews in rejecting the first Advent, and the consequent judgments in the destruction of their city and temple, shadow forth the unbelief of the professed church in rejecting the second Advent, and the consequent seven last plagues to be poured on Babylon.

Now we may understand the application of our Saviour's words, in answer to the question, "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" We see clearly that one is a figure or example of the other. And although it was necessary for the Christians at the destruction of Jerusalem, to pray that their flight might not be in the winter, or on the Sabbath day, yet it is among the things of which it is said—"That which hath been, is that which shall be." We see that the instructions of our Saviour in answer to the above question, applies with much greater force to the "day when the Son of Man is revealed," and to the "time of trouble, such as never was," than to the destruction of Jerusalem. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." "Likewise also as it was in the days of Lot." See Luke xvii, 20-37. These were also examples of the end of the world. "Even thus shall it be in the day when the Son of man is revealed."

"In that day, [Campbell renders it "on that day,"] let not h'n who shall be on the house-top, having his furniture in the house, come down to take it away. Let not h'm who shall be in the field return home.—Remember Lot's wife. Whoever shall seek to save his life shall lose it, and whosoever shall throw it away shall preserve it. I tell you there will be two men in the one bed; one will be *seized*, and the other will *ESCAPE*. Two women will be grinding together; one will be *seized*, and the other will *ESCAPE*. Two men will be in the field; one will be *seized*, and the other will

ESCAPE." Compare with this Eze. vii, 16. This will be the time of Jacob's trouble. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." See Jer. xxx, 6, 7. This will be when the image of the beast shall both speak, and cause that as many as will not "worship the image" shall be "killed." This will be "the hour of temptation which shall come upon all the world, to try them that dwell upon the face of the earth." Then we shall need to "pray that our flight be not in the winter, neither on the Sabbath day."

Perhaps some may be disposed to confine this to the days of Papal persecution, because Matthew says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," &c. And again, because he says, "Immediately after the tribulation of those days," &c. And Mark says, "In THOSE DAYS after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall," &c. As the sun and moon were darkened in 1780, and the stars fell in 1833, the tribulation, which was just before these signs was the Papal persecutions. Very well, Jesus then recognized the perpetuity, and obligation of the Holy Sabbath, down the stream of time as late as the days of the Papal tribulation. And surely Jesus could not have taught his disciples to pray that their flight be not on the Sabbath day, on account of the Jews preventing them from fleeing on the Sabbath day, as some say, in the days of Papal tribulation. The Jews were previously scattered among all nations, and were at that time slaves and bondmen. The perpetuity and obligation of the Sabbath is, by our Saviour, recognized clear down to the end of the world, even in the time of Jacob's trouble.

The signs in the sun, moon and stars are to be re-acted over, in the time of Jacob's troubles, in the great day of the Lord. Joel clearly teaches the darkening of the sun, moon and stars yet in the future. See Joel ii, 10, 11; iii, 15, 16; Isa. xiii, 9, 10; Eze. xxxii, 7, 8. So we see that, "that which hath been is that which shall be, even down to the latest period in the end of the world."

I have not space to take up all the objections to the Sabbath, such as Col. ii, 14-17; ii Cor. iii, 7-15; and Rom. xiv. For an answer to these and other pretended objections I must refer you to Bro. James White's pamphlet, "Present Truth, No. 1," or his reply to Joseph Marsh's article—seventh day Sabbath abolished. He has clearly and satisfactorily answered these objections, to every candid person who is earnestly seeking after the truth.

ELIJAH THE PROPHET.

"Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—Mal. iv, 5. Said Jesus, 'Elias truly shall first come and restore all things;' The work of Elijah, in the last days, is to restore, to 'raise up the foundations of many generations,' repair the breach in the law of God, and to restore the true worship of the true God. Those who are engaged in this restoration, are the Elijah that was to immediately precede the second advent, the same as was John the Baptist, who went before Jesus, in the spirit and power of Elijah, at the first advent.

Let me here call your attention to some of the most important points in the very interesting history of Elijah, in the days of Ahab, and his wife Jezebel. This history is one of the most important things of old to be remembered as declaring, from ancient times, the things that are now being done. Please read the entire history in I Kings, xvi, 29, to Chap. xxii: II Kings i and ii Chap's; also Chap's ix and x. Compare I Kings xvi, 31-34, with Deut. vii, 3, 4; Jos. vi, 26.

Ahab did evil above all that were before him. This is an example of the wickedness in the end of the world, which is above all that has ever been before it. Jezebel, the wife of Ahab, is a figure or example of the Catholic Church, see Rev. ii, 20. Jezebel was finally thrown down from an upper loft, and trodden under-foot of horses, so that nothing but the skull and feet and palms of her hands were to be found, and her blood was upon the wall, and upon the horses, and her carcass was dung upon the face of the field.

This is a striking figure of Mystery Babylon, the Jezebel of these last days about to be thrown down, and trodden in the wine-press of the wrath of God.— Jezebel slew all the prophets of the Lord except Elijah. So Jezebel, the Catholic Church, has slain her millions of Christians.

Balaam was a magician, and used enchantments, and was sought unto by kings, to bless them, and to curse their enemies. See Num. xxii, 6, 7. He seems to be a figure, or example of the pope, who has acted the part of Balaam in blessing and cursing. He has professed to be God's vicar on earth. For proof that Balaam is an example of the pope, read Rev. ii, 14.— Holding the 'DOCTRINE OF BALAAM,' in this text, has reference to the doctrine of the Catholic Church.

Jannes and Jambres, according to Jasher, were the two sons of Balaam. He was present when they withstood Moses. They exercised the same power of enchantment that their father, Balaam, had exercised. They deceived Pharaoh and the Egyptians, by means of those miracles which they had power to do.— 'That which hath been is that which shall be.' This is an example of the two-horned beasts [Rev. xiii, 11-18] which 'exerciseth all the power of the first beast before him, and he doeth great wonders, so that he maketh fire come down on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast.' 'As Jannes and Jambres withstood Moses, so do these RESIST THE TRUTH, men of corrupt minds, reprobate concerning the faith: But they shall proceed no farther, for their folly shall be made manifest, as theirs also was.' ii Tim. iii, 1-9.

The worshippers of Balaam made an image to supply the place of Balaam. So also the two-horned beast will cause them that dwell on the earth, to make an image to the first beast before him. And those who worship the beast and his image, may properly be called Balaam's worshippers, and the worshippers of Baal.

Elijah prophesied before Ahab, that there should 'be neither dew nor rain these years, but according to my word.' Then the Lord said to Elijah 'Get thee hence and hide thyself by the brook Cherith, that is before Jordan.' There was a sore famine in Samaria. This was an example of the proclamation of the advent, up to 1844. From that time to 1848, three and a-half years, God's true people were hid and trodden under-

foot; buried under the rubbish, and spurious coin, dust and shavings, as Br. Miller saw in his dream. And there was a sore famine in the land. 'Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord,' Amos viii, 11. There was neither dew nor rain of the Spirit. The religious periodicals teemed with articles headed 'FAMINE OF THE SPIRIT,' and 'GREAT SPIRITUAL DEARTH,' &c.

While Elijah was hid by Jordan, the people supposed he was dead. So also after '44, the funeral sermon of Millerism was preached, and many supposed, that Millerism was dead.

But the Lord said to Elijah, 'go shew thyself unto Ahab.' So at the end of three and a half years, Elijah went to shew himself unto Ahab.' So also, the word of the Lord contained in the sealing message of the third angel came to the true people of God, more clearly in 1848, after they had been hid in the wilderness of the people three and a half years. The angel began to ascend from the east, having the seal of the living God, even from the way that Elijah went to hide himself before Jordan. Yes, in 1848, the light of God's last sealing truth began to dawn upon the scattered church. And she began to look forth from the wilderness, as the morning, then fair as the moon, next clear as the sun. And is destined to 'receive power over the nations,' and be 'terrible as an army with banners.' See Sol. Songs iii, 6; viii, 5; vi, 10.

But when Elijah went to show himself unto Ahab: Ahab said unto Elijah, 'Art thou he that TROUBLETH ISRAEL.' So also it is now, when we urge the keeping of all of the commandments of God, we are charged with troubling Israel, and sowing discord, and of causing divisions, &c.

Some notices of this character have appeared in the 'Advent Herald,' and the 'Advent Harbinger.'

The most prominent Advent preacher in Canada West, said to Br. Holt when we were there, 'I wish you would not present this subject here, (referring to the Sabbath question,) for it will make me so much more LABOR and TROUBLE.'

But we will answer them in the language of Elijah to Ahab. We 'have not troubled Israel: but thou and thy father's house, in that ye have FORSAKEN THE COMMANDMENTS OF THE LORD, AND THOU HAST FOLLOWED BALAAM,' (the Pope.) The commandments of God, then was the message of Elijah when he came out of the wilderness. His work was to restore the keeping of the commandments of the Lord, which constituted the true worship of the true God.

By remembering these former things of old, declaring the end from ancient times, the things now being done, we learn our present position, present duty, and the work before us.

In contemplating this subject, I am led to exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.'

But when Elijah had called the people together he said unto them, 'HOW LONG HALT YE BETWEEN TWO OPINIONS. If the Lord be God, follow him, [keep his commandments] but if Baal, then follow him'

Now go with me back of 1844, before the Sabbath question came up among us. Most if not all of you then regarded Sunday as holy, sanctified time, and looked with religious horror on those who violated it. And

why did you regard it as holy time? I answer, because the fourth commandment in the decalogue, required you to remember the Sabbath day to keep it holy. But when the Sabbath question came up, your leaders, instead of stepping into the gap, to help make up the breach, for the house of Israel to stand in the battle in the day of the Lord, went about to try to prove that Jesus Christ and his apostles kept the first day of the week as holy time, instead of the Sabbath of the bible.

But being driven from this false refuge, their next resort was to take shelter under the *no Sabbath* wall, which they themselves have built, daubing it with untempered mortar; and they have made many 'to hope that they would confirm the word.' [No Sabbath position.]

But unless you speedily make your escape from this false refuge, the storm of Jehovah's burning wrath will very soon overtake you, which will not only destroy the wall, but those who have built it, and daubed it with untempered mortar. See Eze. xiii.

The two opinions, between which you are halting, are God's Holy Sabbath, and the Pope's Sunday—you are neither one thing nor the other—you neither follow God, in keeping his Sabbath, nor Balaam, by regarding the Pope's Sunday as holy time. You are neither cold nor hot, but lukewarm, thinking that you are rich, and increased in goods, and have need of nothing, and know not that you are poor, and miserable, and blind, and naked. As the Lord liveth, and as thy soul liveth, there is no safety or salvation where you are. If you remain where you are, according to the testimony of the faithful and true Witness, He will spue you out of his mouth. O! will you, having come thus far, stop short of the kingdom? Break away from the enchanted ground. With feeling hearts we say to you in the language of Moses, 'Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.'

But we can take no middle ground with you. God has forbidden it, See Jer. xv. 19-21. Elijah wished to bring the truth of his mission to a test, and requested them to bring two bullocks and they would prepare the sacrifice and put the wood and sacrifice in order, but put no fire under, and they might call on Baal. And he would call on the name of the Lord, and the God that answered by fire, let him be God. So they made ready the sacrifice, and the prophets of Baal called on Baal from morning till noon. Then Elijah mocked them, and said 'cry aloud, he is a God, either he is talking, or pursuing, or in a journey, or peradventure he sleepeth and must be awaked. So they cried aloud, and cut themselves saying 'O Baal, hear us.' But no answer came.

And at the time of the evening sacrifice, Elijah called the people unto him, and he repaired the altar of the Lord that was broken down, and dug a trench about the altar, and put on the wood and the sacrifice. And he told them to fill four barrels of water, and pour it on the burnt sacrifice, and on the wood. They did it the second time, and the third time. In all, twelve barrels full, and the water ran round about the altar, and filled the trench also with water.

Then Elijah prayed, saying 'Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that

thou are the Lord God, and that thou hast turned their heart back again.'

'Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said the Lord, he is the God! the Lord, he is the God.'

Here Elijah finished his message, and work of restoring the commandments of God, and turning back the hearts of a remnant, to follow God in keeping his commandments: And proved his message and work to be of God, by fire; which was an example of every minister's work, being tried by fire in the end of the world.

As Paul teaches us, 'every man's [minister's] work, shall be manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's [minister's] work, of what sort it is.'

And then Elijah prayed seven times for the Lord to send rain. First, there was a cloud like a man's hand, and the heavens became black with clouds, and there was a great rain. And Ahab rode and went to JEZREEL, 'And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.'

This was a figure of entering the great day of the Lord. 'For great shall be the day of Jezreel.' Hosea i, 11. The rain that was sent in answer to the prayer of Elijah, was a figure or example of the latter rain, the time of refreshing from the presence of the Lord, which will come upon the remnant, just at their entering the great day of the Lord, to prepare them to endure the time of trouble.

After entering Jezreel, (a figure of entering the great day of the Lord,) Ahab told Jezebel all that Elijah had done, that he had turned the hearts of the people from following Balaam, to follow the Lord in keeping his commandment; and had cut off the prophets of Baal. Then Jezebel sent a messenger unto Elijah, saying, 'So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.' Here then is a decree of Jezebel, that Elijah should be killed. Then Elijah 'arose, and went for his life,' and fled into the wilderness, and so ESCAPED the hand of Jezebel.

This is an example of the decree of Jezebel, the image of the beast, that will both speak, and cause that as many as will not worship the image should be killed. This will be in the great day of JEZREEL, or day of the Lord. As Elijah had to flee for his life, so also, all that will not worship the image, will have to flee for their lives. This is the time Jesus refers to when he says, 'But pray ye that your flight be not in the winter, neither on the Sabbath day.' 'In that day (when the Son of man is revealed) he which is on the house-top and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. REMEMBER LOT'S WIFE. Whosoever shall seek to save his life, [by submitting to worship the image,] shall lose it' [in drinking the wine of God's wrath in the seven last plagues,] and whosoever shall lose his life, [as Daniel and the three Hebrews did,] shall preserve it, [as their lives were preserved.]

Some tell us that we must be subject to the powers that be. This we mean to do.

The decree of Darius was that all men should cease

praying for thirty days, to any God or king but Darius, or be cast into the den of lions. Daniel submitted to the latter. The decree of Nebuchadnezzar was that all should worship the image which he had set up, or be cast into the burning fiery furnace. The three Hebrews submitted to the latter. Thus they were subject to the powers that were. This image and decree was but an example of the image of the beast, and the decree, that as many as will not worship the image of the beast, shall be killed. 'That which hath been, is that which shall be done.'

But Jesus said 'I tell you in that night there shall be two in one bed, one will be seized and the other will escape.' And two at the mill; and two in the field; one will be seized and the other will ESCAPE. This will be the time of Jacob's trouble; as it was with Elijah when he escaped the hand of Jezebel, and fled into the wilderness, and came and sat down under a juniper tree, and wished for himself, that he might die. And as he slept, the angel touched him, saying, 'arise and eat,' and he arose and eat, and went in the strength of that meat forty days and forty nights, unto Horeb, the Mount of God. Here Elijah saw the mountains rent, and the rocks broken to pieces, and a mighty earthquake, &c. This is an example of our coming, not to Horeb, that might be touched, and that burned with blackness and darkness, &c., but as Paul says, ye are come unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, &c., where we shall hear the voice of God, when he shall 'roar out of Zion and utter his voice from Jerusalem,' and shake the heavens and the earth.

Then the Lord said to Elijah, go and anoint Hazael, Jehu and Elisha. The object of this anointing was that they should slay all the house of Ahab and Jezebel, and all the prophets and worshippers of Baal, and break down the image and house of Baal, and destroy Baal out of Israel. This was accomplished in Jezreel. See ii Kings ix, 6-10, 30-37; x, 1-38. This was a striking example of the anointing of the saints. [Isa. x, 26, 27] and their receiving power over the nations. 'And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter, shall they be broken to shivers; even as I received of my father.' Rev. ii, 26, 27.

The fury of Jehu, is but an example of the fury which will be manifested in the great day of the Lord's wrath. The Lord also told Elijah that he had reserved him 'all the knees which had not bowed unto Baal.' These were an example of those who will not now worship the beast nor his image. 'That which hath been is that which shall be.'

THE THIRD ANGEL'S MESSAGE.

In the fourteenth chapter of Revelations, we have a series of angels, five in number, whose work carry us down to the treading of the wine press of the wrath of God.

The first angel was a message of warning and mercy to the world, and nominal church. The rejection of this message, by the churches proved their FALL. This prepared the way for the second angel to follow, saying, 'Babylon is fallen, is fallen, that great city,' &c. This brought God's people out of Babylon,

and made them a free people, and prepared them to receive and obey the third angel's message, which they could not have obeyed while in Babylon, no more than Israel could have kept the Holy Sabbath, while they were bondmen and slaves in Egypt.

"And the third angel FOLLOWED THEM saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, &c."

From the solemn declaration of the third angel, we see that it is of the utmost importance that we understand clearly what the beast is, and what his image is, and what is his mark, and what constitutes his worship, in order that we may avoid their worship, and their mark, and escape drinking the wine of the wrath of God.

Would God put forth such a solemn declaration, attaching such a great penalty to be inflicted on all who do not avoid the mark and worship of the beast and his image, and then leave us in the dark to guess what these things mean?

Will any man say that we do not and can not understand, from the bible, what constitutes the mark, and the worship of the beast and his image? Such a position would charge God with folly, and the height of injustice!

The clear truth, most certainly, exists on this point, and it is not only the privilege, but the duty of all of God's dear children to search and ascertain the clear truth on this point.

O, may God Almighty help us to learn and know this truth, and escape the storm of his indignant wrath, that is about to burst, with all the fury of a sin-avenging God, upon the heads of all who have the mark of the beast, and his image.

From the manner in which the third angel introduces the subject of the beast and his image, it is manifest that they had been previously brought to view.—Just before introducing the prophetic advent history of Chap. xiv, we have in Chap. xiii a description of the beast and his image, and their mark and worship, referred to by the third angel.

The beast then, whose mark and worship we are to avoid, is the one with seven heads and ten horns, of Chap. xiii, which made war with the saints, and overcame them; and had power given him to continue forty and two months, 1260 years; at the end of which he received a deadly wound by a sword, and was led into captivity. This was somewhere between 1798 and 1809, when a quarrel of no short standing, between Bonaparte and the Pope, reached its crisis.—The following is from Lockhart's Napoleon, vol. 2, pages 89, 90, 91:—

"General Moillis took military possession of Rome in Feb., 1809." "On the 17th of May, Napoleon issued his final decree from Vienna, declaring the temporal sovereignty of the Pope to be wholly at an end; incorporating Rome with the French Empire, declaring it to be his second city, settling a pension on the holy father, in his spiritual capacity, and appointing a committee of administration of the civil government of Rome. The Pope was arrested and dispatched, under a strong escort, to Savona and from thence conveyed across the Alps to Grenoble, and from thence he was removed to Fontainebleau, where he continued a prisoner during more than three years, viz. in the general darkening of his own fortune, the imperial jailer was compelled to adopt another line of conduct."

The above history shows clearly that a deadly wound

by a sword (military power) was inflicted upon the Papal head, and that he went into captivity. At this point, John saw another beast COMING UP—not yet up, but coming up—having two horns like a lamb, and he spake as a dragon. Now it is certain that this two horned beast does not apply to the reign of Bonaparte, for this good reason—that Bonaparte was then already in the height of his power. Neither did he ever exercise ALL the power of the Papal beast, or do the miracles to be accomplished by the two horned beast.

In this chapter John sees the first beast wounded as it were to death, and go into captivity. Then he sees the two horned beast coming up, which causes them that dwell on the earth to worship the first beast, whose deadly wound was healed, and which causes an image to be made to the first beast, and gives "life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

In Chap. xvii, John is carried away in the Spirit into the wilderness, and here he sees a woman seated on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. This is the image of the first beast.

The angel, after giving John this view of the image, then steps back with him to the point where the first beast received his deadly wound and went into captivity, and where John saw the two horned beast COMING UP. At this point the angel talks with John, and gives him an explanation of the seven heads and the ten horns. He says, the seven heads are seven mountains, on which the woman sitteth. Some would tell us that these seven mountains are the seven literal hills of earth on which the city of Rome is built.—But how could one of those literal hills of earth be wounded to death by a sword, and then be healed again? This cannot be the correct view.

When the stone smites the metallic image upon his feet, THEN "the iron, the clay, the brass, the silver and the gold" will be "broken to pieces TOGETHER." "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Rev. xiii, 2.

These texts seem to authorize us to go back to the head of gold or lion, Babylon, to count the seven heads:—Babylon, one; Medo-Persia, two; Grecia, three; Rome Imperial, four; Rome Kingly, five; Rome Papal, six; and Rome Protestant, or two-horned beast, seven. Said the angel to John, "there are seven kings, five ARE FALLEN," in the past, "one is" present, (the sixth,) "and the other, (the seventh,) is not yet come," but is COMING UP. (Two horned beast.)

Mark this—John in vision, is standing at the end of the 1260 years of Papal rule, when he sees the two horned beast COMING UP.

"The beast that thou sawest, WAS and IS NOT, [because he is wounded as it were to death, and gone into captivity,] and shall ascend [future] out of the bottomless pit, and go into perdition." Chap. xvii, 8. Again, "And the beast that was, and is not, even he is the EIGHTH, and is of the SEVEN, and goeth into perdition." Verse 11. This is the image; it is the son of perdition.

The two-horned beast is Protestant Rome, and is the seventh head. The two horns are civil and ecclesiastical power. The great and grand principle on which the Protestant churches have reared themselves was the right of liberty of conscience, and free toleration. This was, indeed, lamb-like. The civil power became deeply imbued with the same spirit. It protected, sustained, and upheld the churches in this principle. This was also lamb-like in the civil power. These are the "two horns like a lamb;" but he is to speak "as a dragon." "And he exerciseth all the power of the first beast before him." Here again we learn the great truth, "that which hath been is that which shall be done." So that by learning the history of the first beast, we may know what to expect from the latter, which "exerciseth ALL the power of the first beast before him," although he continues but a short space. He "causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed."

It is said of the first beast, that he made war with the saints. Daniel gives the same testimony, and says he shall "have indignation against the HOLY COVENANT," and shall have intelligence with them that FORSAKE the holy covenant." "And such as do wickedly against the COVENANT shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits;" "yet they shall fall by the sword and by flame, by captivity and by spoil many days." Once more, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to CHANGE TIMES AND LAWS."

This text has no reference to human times and laws, but to God's times and laws—laws of the HOLY COVENANT, of which God has said, "My covenant will I not break nor ALTER the thing that is gone out of my lips." But this beast speaks great words against the Most High, and thinks to change the very laws of which He has declared that He will NEVER BREAK NOR ALTER.

I will here give a few short extracts of history from Sabbath tract No. 4, published by the New York Sabbath Tract Society:

"Early in the seventh century, in the time of Pope Gregory I, the subject of the Sabbath attracted considerable attention. *Baronius*, in his Councils, says, "this year (608) at Rome, St Gregory, the Pope, corrected that error, which some preached by Jewish superstition, or the Grecian custom that it was a duty to worship on the Sabbath as likewise upon the dominical days; and he calls such preachers the preachers of Antichrist."

"The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to *Heylyn*, there were Christian societies established in Scotland as early as A. D. 435; and it is supposed that the gospel was preached in England in the first century by St Paul. For many ages after Christianity was received in these kingdoms, they paid no respect to the first day. *Binius*, a Catholic writer, in the second volume of his works, gives some account of the bringing into use the Dominical day (Sunday) in Scotland, as late as A. D. 1203. "This year," he says, "a council was held in Scotland concerning the introduction of the Lord's day, which council was held in 1203, in the time of Pope Innocent III." and quotes as his authority *Roger Hoveden*, *Matth. Paris*, and *Lucius Eccl. Hist.* He says: "By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Munday."

Mr Bampfield says, "The king and princes of England, in 1203, would not agree to change the Sabbath and keep the first day, by this authority."

[A letter which Eustachius Abbott, of Flay, said came down from heaven, which threatened the people

with dreadful judgments, if they did not keep the first day of the week. Read it in Sabbath Tract No. 4, or Bro. White's pamphlet—Present Truth, No. 1.]

"This was in the time of King John, against whom the popish clergy had a great pique for not honoring their prelacy and the monks, by one of whom he was finally poisoned.

"The parliament of England met on Sundays until the time of Richard II. who adjourned it from that to the following day.

"In 1203, "A council was held in Scotland to inaugurate the king, and [concerning] the feast of the Sabbath.

"The Magdeburgenses say, this Council was about the observation of the Dominical day newly brought in, and that they ordained that it should be holy from the twelfth hour of Saturday even till Monday.

"The first law of England made for the keeping of Sunday, was in the time of Edward VI about 1470. "Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by law."

From the above texts of scripture, and quotations from history, there is not a clearer revealed truth in all God's Holy Word, than that the first beast of Rev. xiii, did have indignation against the holy covenant, and did cast down the truth to the ground, by changing the keeping of holy time from the seventh, to the first day of the week, thinking thereby to CHANGE TIMES and LAWS.

Catholics themselves do not deny that their church did institute Sunday keeping instead of the observance of the seventh day, and they are proud of the honor of so doing. The pope, professing to be God's vicar on earth, claiming infallibility, claims the right to change the times and laws of God. For say they, the keys of the kingdom were delivered unto Peter, and have been held in our church by succession.

CUTTING REPROOF.

PAPISTS.—In a book called An Antidote, or Treatise of Thirty Controversies, intended as a reply to the writings of Dr. Faulk, Dr. Whitaker, Dr. Field, and others, the author speaks thus: "The Word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants,] without any precept of scripture change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week Acts xx. 7; 1 Cor. xvi, 2; Rev. i. 10. Have they not spun a fair thread, in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

In this extract the Papists justly charge the Protestants of changing the keeping of the seventh day, to the first day of the week, without any precept of scripture, "ONLY AUTHORIZED by their traditions." So says the first beast. In this, the two horned beast, Protestant Rome, has done just what was predicted that he would do, viz: "And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein to worship the first beast, whose deadly wound was healed."

Sunday keeping is an institution of the first beast, and all who submit to obey this institution emphatically worship the first beast, and receive his MARK, "THE MARK of the beast." This is the very identical thing, wherein the two horned beast has caused the earth and them that dwell therein to worship the first beast, and to receive his mark. The truth of God

declares it and history shows its fulfilment. And I pity the man who disregards it. For "if ANY MAN worship the beast or his image, or receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." &c. A few short months from this, and the warning notes of the sealing angel will die away, and God will set his broad seal upon this truth, by pouring out the vials of his wrath, upon those who have the mark of the beast, and upon them which worship his image. Then they will be compelled to confess this truth which they now spurn and trample under foot, viz: that Sunday keeping is the mark and worship of the beast, and that the Holy Sabbath truth is the sign, seal or mark of the living God. The message of the third angel is the last to the little flock, to prepare them for the time of trouble. When this message is finished, the four winds will be loosed. This angel is the same as the one in Chap. vii, "having the seal (or mark, as it is called in Eze. ix, 4—6,) of the living God." His work is to seal (or mark) the servants of God in their foreheads. Seal, mark and forehead are figurative language in these texts. See Chap. xvii, 5; Eze. iii, 8, 9. All must see that forehead in these texts refers to a prominent development of character, and that the mark in the forehead means the most prominent characteristic mark in the lives, profession, or conduct of those referred to.

And all must admit that there is no point of religious faith, so prominent in the Roman world, as that of Sunday keeping, and that there is no other principle in their religious character, upon which such unity of faith exists as upon Sunday keeping. In this the great majority of the Roman world are agreed. This is their most prominent characteristic MARK, and it is "of the beast."

The third angel is raising his loud and warning voice against worshipping the beast, or receiving his mark, and has he no mark to administer? Yes, he has the seal [or mark] of the living God. What is it? Keeping "the commandments of God, and the faith of Jesus." Why is it said HERE are they that keep the commandments of God? Evidently because one of them had been cast down to the ground, and trodden under foot for more than 1200 years. And although the other nine had been kept, yet it could not be said that they were keeping THE COMMANDMENTS, because it is written, "For whosoever shall keep the whole law, but shall fail with respect to ONE PRECEPT, hath become guilty of all." [Campbell.]

Therefore the trodden down commandment must be restored and kept, before it can be said, "HERE are they that keep the COMMANDMENTS OF GOD." Nine of them are universally admitted to be in full force, and binding upon mankind. And there is no particular cross, or test of faith in admitting or confessing them. The veriest worldling will do this.

But the cross and test is, in confessing and obeying the trodden down Holy Sabbath commandment. God has always had a present test truth for his church to believe, which was the sealing, saving truth of the time then present. In the days of the apostles, it was the present sealing truth to believe that Jesus Christ had come in the flesh, and had suffered and had risen

again from the dead, &c. See ii Cor. i, 22; Eph. i, 13, 14; iv, 30; ii Pet. 1, 12.

Then come down to the proclamation of 1843, the hour of God's judgment, the fall of Babylon and the Midnight cry. These were the *then* PRESENT saving truths, and the world by rejecting them sealed their own damnation.

And think you that the third angel has no testing, sealing truth? strange indeed if he has not. What then, could be the object of his message? Some tell us that they have no objection to our believing, and obeying the Sabbath commandment, if we will not make it a test of salvation. I ask what would be the object of teaching this truth, if there was no salvation in it?—It is the last testing sealing truth that will ever be offered to mortals, and all who reject it will speedily drink the wine of God Almighty's wrath.

So far as the third angel's message has been proclaimed, it is known that the burden of the message has been to restore the down trodden Sabbath commandment. This is the most *prominent* characteristic mark of those who are proclaiming the present truth. It is the seal or mark of the living God. But some require a thus saith the Lord, that the Sabbath is the seal. They might with equal propriety require the same of every sealing truth that has ever been proclaimed to man. But thank heaven, we have got a thus saith the Lord for the Sabbath seal. He has said by his prophet, Isa. viii, 16, speaking of the present crisis, "Bind up the testimony, SEAL [or ratify] THE LAW among my disciples." This could never be done while they were violating one precept of that law.

Again, when the children of Israel had left Egypt, the first commandment urged on them was the Sabbath of the Lord our God. So, also, it was with us, after we got out of Babylon into the wilderness of the people, this side of 1844. Then it began to ring in our ears, "How long refuse ye to keep my commandments and my laws, for see that the Lord hath given you the Sabbath.

It was the LAST important truth and commandment urged from Mount Sinai, when God "made an end of communing with Moses upon the Mount;" Read Ex. xxxi, 12-18. It was then and there urged and enjoined by the most powerful motives. It was enjoined as a holy sanctifying truth, and by keeping it they should know that the Lord their God did sanctify them. It was enjoined by the most heavy penalties that could be inflicted upon the one who dared to violate or defile it. By doing any work therein, "that soul should be cut off from among his people," and should surely be put to death.

Again, the greatest favor and blessing that could be bestowed upon mortal man, was held out as the most powerful motive, to the willing and obedient, viz: "a SIGN between me and you," "that ye may know that I am the Lord that doth sanctify you." Walker's definition of a sign is "a token, to MARK, to ratify by hand or to SEAL. So also, now the Sabbath is enjoined upon the little flock, as a MARK, a SEAL, and it is now enjoined and urged from the same powerful motives that it was then, viz: all who reject this truth after receiving the light upon it, and continue to defile the Holy Sabbath, by doing any work therein, are to be cut off from among his people, and purged out from among them as rebels, and are surely and

speedily to be put to death, by drinking the wine of God's wrath, in the seven last plagues.

But it is a sign, a seal, a mark to the willing and the obedient, that the Lord their God doth sanctify them. Paul says, "Now these things were our examples; [margin our figures.] Cor. x, 6. Once more, "Now ALL these things happened unto them for ensamples, [margin types,] and they are written for our admonition, upon whom the ends of the world are come.—Wherefore let him that thinketh he standeth, [while he is defiling the Holy Sabbath, by doing any work therein,] take heed lest he fall." Verses 11, 12.

God hath said, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Said Jesus, "Elias truly shall first come, and RESTORE all things."

You have heard the voice of Elijah in the advent doctrine, which has been proclaimed in the spirit and power of Elijah, and will you now turn a deaf ear to his voice in the message of the third angel, crying in the wilderness of the people, "Prepare ye the way of the lord, make *strait* in the desert a high way for our God." Read Isa. lvii, 14; lxii, 10-12; xxxv, 8-10. The highway for the redeemed and ransomed of the Lord to walk in, and return and come to Zion, is so plain that the wayfaring man shall not err therein.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also, I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not harken. Therefore hear, ye nations and know, O congregation, what is among them. Hear, O earth, Behold I will bring evil upon this people, even the fruit of their thoughts, BECAUSE they have not harkened unto my words, nor to my LAW, but REJECTED IT."

Those who will not walk in this clear and plain highway, evidently do not delight in the law of the Lord, as did David and Paul.

The beast and his image, his mark and worship, (Sunday keeping,) are clear. Also, it is clear the keeping the true Sabbath is the seal or mark of God. Those who worship the beast and his image, by observing the first day, are certainly idoliters, as were the worshippers of the golden calf in the wilderness. Compare Ex, xxxii, 1-10, with Cor. x, 7, 14. "Neither be ye idoliters, as were some of them." "Wherefore, my dearly beloved, flee from idolatry?"

Satan always gets his counterfeit mark just as near the true mark of God as he can. This he has done in bringing into use the first day for the Sabbath. One is the true worship of the true God, and is his SEAL or MARK, the other is the worship and mark or seal of the beast and his image.

God says, by his messenger—the third angel—"If any man worship the beast or his image, or receive his mark, &c., the same shall drink of the wine of the wrath of God." The opposite, has power to both speak and cause, that as many as will not worship the image of the beast, should be killed. This is what Daniel heard, when he said, "I beheld then, [just before the beast was slain at the close of time] because of the voice of the GREAT WORDS which the horn spake." This is opening his mouth in blasphemy against God. John said, "He spake as a dragon."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

God will have his followers united in his worship, and brought into the "unity of the faith," by keeping the Holy Sabbath; also, the second commandment, in refusing to worship the image of the beast, by not keeping Sunday.

The opposite will have his followers united, and in unity, in his image worship, by keeping Sunday. And he makes war with the remnant for keeping the opposite commandments, viz: the Holy Sabbath and not worship an image, in keeping Sunday. This is the bone of contention. This is the foundation of the dragon's declaration of war with the remnant.

"The battle is coming between the two kingdoms,
The armies are gathering round;
The pure testimony and vile persecution
Will come to close battle ere long.
Then gird on your armor, ye saints of the Lord
And he will direct you by his living word;
The pure testimony will cut like a sword."

"Then Moses stood in the gate of the camp, and said, who is on the Lord's side? let him come unto me. And ALL the sons of Levi gathered themselves together unto him." The sons of Levi then separated themselves from the idolatry of image worship. So, also, under the loud voice of the third angel, it is to be declared, in the language of Moses, who is on the Lord's side, let them come unto us. And we know that all who are on the Lord's side, will manifest themselves to be the sons of Levi, by leaving the idolatry of Sunday keeping. Such are the sons of Levi, referred to in Mal. iii, 1-3. The dragon will make war with them for keeping the Holy Sabbath, and refusing to worship the beast or his image. This will bring Jacob's time of trouble—the fiery trial, which is to try them in this fiery furnace, and purge them as gold, &c. Well might Malachi, in view of all this, say: "Who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." "And he shall purify the sons of Levi, and purge them as gold, &c."

In the language of Elijah, we would say, "How long halt ye between two opinions? If the Lord be God, then follow him; [break away from your idolatry, and keep God's Holy Sabbath] but if Baal, then follow him," [keep his Sunday.] Do you answer, that you are not following Balaam, because you do not keep Sunday. This will avail you nothing. If you continue to defile the Sabbath, you will be cut off from among his people, and surely be put to death, by the seven last plagues.

O ye Laodiceans, to you is the word of this salvation sent. No longer halt between two opinions.—"The Lord he is the God, the Lord he is the God." "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiv, 12.

O, my beloved brethren, my soul goes out after you. I want to see you manifesting yourselves the sons of

Levi, by marching out from that company of idolaters, and coming over on the Lord's side.

O, may God help you to buckle on the whole armor of God "for an helmet," take "the hope of salvation," then "the sword of the Spirit, which is the word of God;" "But, ABOVE ALL, take the *Shield of Faith*, whereby ye may be able to quench all the fiery darts of the wicked." For "as the Lord liveth, and as thy soul liveth,' there is but a step between us and the battle of the great day of God Almighty. And if you would not fall, but stand in that mighty contest, when the dragon shall make "war with the remnant," because they refuse the mark and worship of the beast, and keep God's Holy Sabbath, then step into this gap, and help repair and make up the breach in the law of God. Then you, with Israel, will "stand in the battle in the day of the Lord." Read Isa. cviii, 12-14; Eze. xiii, 4, 5; xxii, 30, 31; Isa. xxx, 1, 8, 9, 17, 18. See marginal reading of verse 8.

But I want to say a little more about the two-horned beast. It is said that "he doeth GREAT WONDERS, so that he maketh fire come down from heaven on the earth, in the sight of men, and he deceiveth them that dwell on the earth by the means of those miracles, [or wonders.] which he had power to do in the sight of the beast."

How common is the remark, that this is an age of wonders. The mind can scarce keep pace with the march of improvement. And when the truth of the second speedy coming of Messiah to raise the righteous dead and change the living saints, and usher in the glorious jubilee, the seventh thousand years reign with Christ, the true Bible millenium, was proclaimed the priesthood of Protestant Rome, opposed this glorious truth, and have taught "them that dwell on the earth" that there was to be a temporal millenium. And the road which they marked out as leading to it, was through the improvement of the arts and sciences, and that by this means the earth would be brought into a high state of cultivation—society would be improved—a congress of nations would be established to adjust and amicably settle all difficulties, and thus all war be avoided, and that all nations would "beat their swords into plough-shares, and their spears into spurning-hooks, and that nation should not lift up sword against nation, neither learn war any more; and that by means of improvement in navigation and the magnetic telegraph, the nations of the earth could communicate with each other as readily as though they lived in one common neighborhood. And thus they, like "Jannes and Jambres," have withstood the truth, and "deceived them that dwell on the earth" with the fable of a temporal millenium, when in fact, the seven last plagues, and the battle of the great day of God Almighty, when the slain of the Lord will be many from one end of the earth to the other, is just ready to burst upon them in all its fury and vengeance.

The wonders and miracles performed by ancient magicians, especially those done by Jannes and Jambres, by which Pharaoh and the Egyptians were deceived, are among the former things of old to be remembered as declaring the END from ancient times, the things now being done. It was an example of the wonders and miracles which the two-horned beast was to perform, viz: "And he doeth great wonders, so

that he maketh fire come down from heaven on the earth, in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles, which he had power to do in the sight of the beast." This prophecy is already in process of fulfillment, by the wonderful discoveries by mesmerism, the Rochester knockings, &c. "As Jannes and Jambres withstood Moses," so will these "resist the truth." See ii Tim. iii, 1-9; i Tim. iv, 1. They profess to have found out the principle by which Christ and the Holy Apostles did miracles. Through these agencies Satan will work "with all power and signs, and lying wonders and with all deceivableness of unrighteousness in them that perish; BECAUSE they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." ii Thes. ii, 9-12. Instead of seeking unto the living God, those who reject the truth, will seek unto mesmerizers and unto familiar spirits, such as the Rochester knocking spirits. In this way they will fill up the cup of their iniquity, as did the Amorites, who dwelt in the land of Canaan, and were driven out for doing these things. See Deut. xviii, 9-14; Saml. xxviii, 7-9; Ex. xxii, 18; Lev. xix, 26, 30, 31; xx, 6, 27; ii Kings xvii, 16-18.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that matter; should not a people seek unto their God? for the living to the dead? To the law [of God, ten commandments] and to the testimony; [of Jesus Christ.] if they speak not according to this word, it is because there is no light in them." Isa. viii, 19, 20.

The Rochester knocking professes to be the spirits of the dead, conversing with the living who seek unto them. "Should not a people seek unto their God? for the living to the dead?" But instead of seeking unto the living God for instruction, those who are carried away with this delusion, seek unto the dead, of whom the scriptures testifies as follows: "But the dead know not any thing." Here we see that Isa. viii, 19, is being fulfilled, just at this point of time, when the "law" of God is being sealed "among the disciples," [verse 16] under the third angel's message.

Once more, "Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

When such a law as this last text describes is passed by the image beast, it will make void the law of free toleration, and the right of liberty of conscience. The passing of such a law would indeed seem to be exercising the power of the Papal beast, and would manifest it to be truly the image of the beast. This would bring Protestants and Catholics on to one common platform. It would be like Ahab, king of Israel, taking Jezebel to wife.

"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into per-

dition. And they that dwell on the earth shall worship it, when they behold the beast that was [Papacy] and is not, [civil power gone.] and "yet is." [The image beast.]

The "image" is the "eighth," "and is of the seven, and goeth into perdition." It is "of the seven," because it is but an image of Papacy, which is one of the seven. It is to "go into perdition" therefore it is the son of perdition, to be destroyed by the "brightness of Christ's coming." See ii Thess. ii, 8.

Said the angel, "the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings ONE HOUR WITH the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the lamb," &c. ONE HOUR is allotted for the ten horns, and the beast to have power. This will be the hour of Babylon's judgment. See Chap. xviii, 10, 19. And when the image puts forth the decree that as many as will not worship the image shall be killed, then will be the "hour of temptation which shall come upon all the world to try them that dwell upon the earth." It will be the trial of the saints, mentioned in Dan. xii, 10. "Many shall be purified and made white and TRIED," and the time of Jacob's trouble when the saints will have to flee, without taking any thing out of their houses to carry with them; and those that are in the field are not even to return back to take up their garments, but REMEMBER LOT'S WIFE, and flee for their lives, as did Elijah.— But does your heart sadden or fail you, on account of the roughness of the way? Read some of the precious promises that God has given for our special benefit, and comfort in this last mighty conflict with the powers of darkness. Isa. xciii, 1-7; civ, 6-17; cxv, 12, 13; Ps. xci, 2-12; cxxiv, and cii. Mark the heading of Ps. cii, and verses 16-20, and cxxix, 11; Luke xii, 32-36.

The way is narrowing up; "straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

God has ever brought his people into a straight place before delivering them, that he might manifest his mighty power in their salvation, and get to himself honor and glory. And shall we murmur at the roughness of the way before us? Shall we, like Ephriam, being armed, turn back in the day of battle? God forbid. Let our motto and watchword be, ONWARD, ONWARD to victory; for victory will turn on Zion's side.

If you seek to save your life by worshipping the image, you will speedily lose it by drinking the wine of God's wrath. But if you will lose your life, as Daniel and the three Hebrews did, rather than commit idolatry, you will then preserve your life, as Daniel and the three Hebrews did. God has promised to deliver us out of this snare of the fowler; and that NO WEAPON formed against us, at this crisis, shall prosper. He has promised "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon us." * Said Jesus, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

THE AGE TO COME.

We can have no faith in the new doctrine, now being taught, of probation in the age to come, after the second Advent. Before Christ comes in the clouds of heaven to raise the dead and change the living saints, the great plan and work of salvation by his blood, will be finished. Before our Great High Priest leaves the Sanctuary in heaven, the sins of all Israel will be blotted out, and put upon the head of the scape-goat, and by him borne into the land of separation, or forgetfulness.

Then 'He that is UNJUST, let him be UNJUST STILL; and he which is FILTHY, let him be FILTHY STILL; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.—And behold, I come quickly; and my reward is with me, to GIVE EVERY MAN according as his work shall be.' Rev. xxii, 11, 12.

When Jesus comes the second time, it is without sin [sin offering] unto salvation. He will then no longer be a sin offering, consequently, no more sinners can come to God through him, after he ceases to be a sin offering, which is before he comes in the clouds of heaven.

'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' Acts iv, 12.

This new doctrine of probation in the age to come, looks to me like a devise of the enemy, to draw the mind away from the present sealing truth of the third angel's message.

I will now present some further objections to the doctrine of probation in the age to come. The 'law of Moses was a shadow of good things to come.' And there can be no shadow without a body or substance which casts the shadow. Take one example, the Paschal lamb was slain on the fourteenth day of the first month at evening, (margin between the two evenings,) which is 3 o'clock P. M., or the ninth hour of the day. — Jesus, the Lamb of God, was slain on the fourteenth day of the first month. The ninth hour of the day, he cried out 'It is finished.' And he arose the morrow after the Sabbath, in fulfill-

ment of the first fruits. Thus he 'died for our sins according to the scriptures;' and 'rose again the third day, according to the scriptures;' that is, according to the law of Moses. And will any other portion of the law of Moses fail of being fulfilled, or fail of reaching its body or substance? Certainly not.

The Jews were permitted, by the law of Moses, in the typical land of Canaan, to sow their fields, and plant their vineyards six years. 'But in the seventh year shall be a Sabbath of rest unto the LAND, a Sabbath for the Lord;' 'And thou shalt number seven Sabbath of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, IN the day of atonement, &c.' Read Lev. xxv. Now it is perfectly clear that the seventh year Sabbath, and the jubilee, shadow forth the great antitypical Jubilee, the one thousand years reign with Christ. And there must be 'a Sabbath of rest unto the LAND,' [the WHOLE EARTH,] through the antitypical Jubilee, the seventh thousand years. This conclusion is unavoidable. There is no body of the shadow without it.

And we have other examples of this fact. The history of ancient Babylon, its downfall, and that land lying desolate, and not dwelt in from generation to generation, are examples of the downfall, and destruction of Mystery Babylon the great, and of her land lying desolate, without inhabitant through the thousand years. The typical land of Canaan lying desolate, from generation to generation is another example; also Ninevah and Sodom and Gomorrah. All these are among the former things of old, which we are required to remember, as declaring the end from ancient times, the things that are not yet done. Now read the fate of Mystery Babylon the great, in the great day of the Lord, after which it is to be 'as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in, from generation to generation, &c.' See Isa. xlii. This should forever settle the question with every reasonable mind. See Chap. xxiv, 1, 3, 4; and Chap. xxxiv; Jer. iv, 23-29,

Esdras xiv, 21-32. But where will the saints reign with Christ through the one thousand years, if the earth lies desolate? We would here say that the doctrine, that the saints will dwell on the earth through theseventh thousand years, is without foundation in the word of God. It is true that the saints will finally inherit, and dwell on the earth, but not till after the seventh thousand years. Not till the new heaven and the new earth are created.

Jesus said, 'I go to prepare a place for you, and if I go and prepare a place for you, I will come again and RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO.' And in fulfillment of this promise, at the beginning of the seventh thousand years, Jesus, 'the Lord himself will descend from heaven,' and the saints will be 'caught up' to 'MEET' the Lord in the AIR: and so shall we ever be with the Lord.' [Just as Jesus said,] 'That *where* I am 'THERE ye may be also.' They ascend up into heaven, as Enoch, Elijah and Jesus did, and enter in through the gates into the City, the place prepared for them, and that is their home through the thousand years. For 'the heavens must receive' Jesus until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.' Acts iii, 21. And certainly, the heavens and the earth will not be restored, or made new, until the end of the thousand years.

Then 'the rest of the dead,' (the wicked,) live again,' 'And his feet shall stand in that day, (at the end of the thousand years) upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley.' This process prepares the location for the Holy City, which then descends and rests upon it. 'And the Lord my God shall come, and all the saints with thee.' This cannot be when the Lord comes in the clouds of heaven, at the commencement of the thousand years, for then he comes with angels, after the saints, to gather and to translate them. But it is at the close of the thousand years, when he returns with ALL his

saints who have 'lived and reigned with Christ a thousand years,' then the wicked who live again come up on breadth of the earth, and compass the camp of the saints about. &c., and fire come down from heaven and devours them. Then will come the 'restitution of all things.' 'He that sat upon the throne' 'will make all things new.'

Now see Zech. xiv, 6-9, read margin of verse 6. 'It shall not be clear in some places, and dark in other places of the world.' 'But it shall be ONE day,' margin, 'the day shall be ONE,' 'which shall be known to the Lord, not day nor night: but it shall come to pass at evening time it shall be light.' Or as John saw it, 'there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign,' how long? a thousand years? yea, "forever and ever." "And the Lord shall be king over all the earth. In that day shall there be one Lord, and his name one."

- After the treading of the wine press of the wrath of God, in the battle of the great day, it is evident from many texts of scripture, that a small remnant will be left. They will doubtless be the special subjects of God's wrath, who will seek death in vain. Having rejected great light, they will be left to wander a few years in mournful solitude, and behold the desolations of the earth.

This is the class spoken of in Zech. xiv, 6-19. The new doctrine of probation in the age to come supposes that these will have a probation, and may secure salvation by going "up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacle," &c. Now that this idea is incorrect, is evident from the following scriptures: Rom. xiv, ii; Phil, ii, 9-11; Isa. xlv, 23; Ps. lxxxvi, 9; Rev. xv, 4. We see clearly from these texts that God will cause "all nations to COME and WORSHIP BEFORE" HIM. This is when his 'JUDGMENTS ARE MADE MANIFEST.'

But does their worship at this point secure the King's favor? Most certainly it does not. Well, then, will not the judgments of God be

MANIFEST to those who are left after the battle of the great day of God Almighty, after the cities of the nations are fallen, and the earth desolated and broken down? It is **BECAUSE** his judgments are made manifest, that they go up from year to year to worship the **King**, the Lord of hosts, and to keep the feast of tabernacles. And if they neglect or refuse to perform this worship, God will still manifest his judgment unto them and smite them with the plague, even the **HEATHEN** that come not up to keep the feast of tabernacles. But, I ask again, will this worship secure the **King's** favor, and bring salvation to these worshippers? Nay, verily, it will then be forever too late; the die will have been cast, and the solemn tidings will have gone forth, 'he that is filthy, let him be filthy still.' It will then be entirely too late for a great ransom to redeem any soul.

But this remnant, after wandering a few years in mournful solitude, beholding the desolation of the earth, will be slain, and the earth will be left desolate, without inhabitant, **UTTERLY EMPTIED**, and 'none shall pass through it forever and ever.' See Isa. xxiv, 1, 3, 6-8; xxxiv, 8-10; Jer. iv, 23-29; Esdras xvi, 23-32.

Well, say some, what do you think of the

LIFE AND DEATH QUESTION?

What do you think of the sleep of the saints, and the destruction of the wicked? Do you believe that doctrine? Yes; but I do not believe that our minds should be wholly occupied with that one question, at this all-important crisis.

Let me here quote Esdras ix, 11-13:— 'And they that have **LOATHED MY LAW**, while they had yet liberty, and, when as yet, place of repentance was open unto them, understood not, but despised it, the same must know it after death by pain. And therefore **BE THOU NOT CURIOUS HOW THE UNGODLY SHALL BE PUNISHED**, and when: but enquire **HOW THE RIGHTEOUS SHALL BE SAVED**.'

This, to me, is of the most vital importance at this momentous time, to enquire how the righteous shall be saved; which is by 'keeping the commandments of God, and the faith of Jesus.' 'If thou wilt enter into life, keep the commandments.' Matt. xix, 17.

O, do not suffer your minds to be diverted from the present truth, by the enemy. On your speedy decision and action, with respect to the present truth, hangs your eternal destiny, for weal or woe. Oh! may God help you to make your calling and election sure, by securing the seal of the living God, before the last notes of the sealing angel shall die away, and the doleful echo come back, '**HE THAT IS FILTHY, LET HIM BE FILTHY STILL**.'

HIRAM EDSON.

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✍ Advent brethren, who wish the Extra

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H. E.